The Bombay Guardian.

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WEEKLY REVIEW.

—In the Free Church Presbytery the motion brought forward by Mr. Stothert in favour of the union of the Free and the U. P. Churches in Scotland, was carried unanimously. The motion, which has been published *verbatim* in the *Times of India*, contains nothing in its terms tending to limit the movement towards union, so as to exclude any Presbyterian body professing to hold by the Bible and the Confession of Faith. We rejoice in the comprehensiveness, as holding out a prospect of a gradual restoration of unity to the Church in Scotland. If a well-regulated movement in this direction is once fairly set a-going, we may reasonably expect that the changes in the future will rather help than hinder it; more especially if the connection at present subsisting between one branch of the Presbyterian Church and the State should be altered, or should come to an end, this movement would in all probability receive an impulse that would hasten it on to a peaceful and joyful consummation.

—We have frequent illustrations of the fact that Bombay is the great port for the coming and going of missionaries for all parts of India. In the past week we have had the pleasure of greeting two brethren from the mission of the American Wesleyans in the North. One, the Rev. Dr. Waugh, from Lucknow, was on his way to America for a season of rest, after a service of twelve years. He sailed in the *Orlando*, 15th instant. The other, the Rev. Mr. Mansell, from Páori in Gurhwál, came here to send his wife and three children to America, for the benefit of health. Mr. M. has returned to his post, to prosecute his labours for a season. The oneness of Christian life and work is strikingly manifested in interviews with such friends.

The above-mentioned American Methodist Mission comprises a body of earnest workers in the cause of Christ, in Oude, Rohilcund, and Gurhwál. They have received many tokens of the favour of God upon their work. Though it is among the more recently established missions,—having been at work only since the year of the mutiny, 1857,—yet there are already more than a thousand adults in full membership.

—A Missionary from this Presidency has recently visited two of the Missions in the Madras Presidency. In several places he found settlements of Marathas, and had the opportunity of speaking to them, in their own tongue, the words of life. After he had preached at one place, an old Brahman said to the missionary residing there, "I have often heard you preach (in Tamil), and now this other missionary has come far from the North, and he tells us precisely the same thing." Salvation by Christ is the one message, in whatever language delivered.

The annual public meeting of the Bombay Medical Mission was held in the Durbar Room of the Town Hall on Monday afternoon. There was a numerous attendance of ladies and gentlemen, interested in the work of the Mission. The President of the society (Colonel Kirby) occupied the chair, and opened the meeting by reading a portion of Scripture, after which prayer was offered by the Rev. Wm. Stephen. Mr. E. D. Stead, the Honorary Secretary, then read the report of the Committee for the past year, which showed that the work of the society was extending gradually in usefulness, especially in the visitation of the sick poor at their own homes and in the wards of the Hospital. An interesting feature in the annual report was the extracts from the reports of the senior student and nurse, giving details of their work in the bazaar. The Rev. J. S. S. Robertson moved, and Dr. Partridge seconded, "That the report, an outline of which has now been read, be adopted as the report of the Society; and printed and circulated."

Mr. H. D. Dods, Treasurer, gave in a statement of the accounts for the year, and Dr. Blaney read the report of the examiners, appointed to examine the students of the institution. The meeting was then addressed by Dr. Eccles, Rev. J. Small, Rev. C. Harding, Rev. Dr. Waugh, and the Chairman. The Benediction was pronounced by the Rev. Dhanjibhai Nauroji.

It is stated that 85 Bible Depôts have been opened in Spain, from which about 130,000 copies or portions of Scripture have been circulated, in addition to 1,300,000 tracts, all printed in Madrid.

Amongst our Selections will be found some further extracts from the "Autobiography of an Indian Officer."

The Bombay Guardian.

SATURDAY, FEBRUARY 18, 1871.

ECLECTICISM.

There is a growing tendency to Eclecticism among those who profess to be Christians. It is the fashion to boast of liberality of opinion in religion, and the boast of liberality is often mistaken for liberality itself. The boaster thinks that to be an Eclectic proves the liberality of his views. He has outlived old forms of religion. He is bound by no creed. No man shall bind him with the cords of old human beliefs. Orthodoxy has grown so old, and is so withered and wrinkled, and so generally out of date that she can command the sympathy of no man of taste in this nineteenth century. A new creed must be sought, and that new creed must be as broad as the world is broad, and suited to all humanity. The religious liberal goes to seek his creed. He is no dogmatist. He will seek his creed from others. He will examine all religious systems—old, middle aged, and young. He will accept anything from any quarter which he thinks good, and will teach that. All who do otherwise are fools, old fogies, and school girls. He is no dogmatist. O no! "What right has Christianity to a monopoly of truth? Why not others? Buddhism has many splendid doctrines. There are grand devotionalisms in the sacred books of the Brahmins. The Koran teaches many beautiful lessons. The Unitarian has a grand notion of Ideal Humanity. The Universalist is full of love for all mankind. Why may we not take the good—the beautiful—the true—out of all, and accept that as the religion that is divine. All that is good and beautiful and true must be from God. Let each man but use his æsthetic faculty and his conscience, and no such system as that of the Evangelical Christian is required." This kind of reasoning prevails among many at the present day, and is even taught from the pulpit of some Christian churches.

How is this spirit to be combated? We fear that the attempt is often made to combat it by methods more likely to provoke hostility than to overcome. It will not do to start, as some do, with the denial of the existence of any good in every system of religion outside Christianity. There undoubtedly is truth and beauty too, somewhere, and in greater or less degree in every known religion. But why? Not because mankind has in each of its various religious systems promulgated portions of what when gathered into one shall be the whole-glorious truth—which is the Eclectic theory—but because God has ever since man had being revealed in some form or other His glorious truth, which being made known to men of free will, and of wayward, selfish temper, has been broken and twisted into every conceivable form. What we see then of the good, the beautiful, and true in the non-Christian systems, is not the offspring of human invention, but is the memory of the truth revealed by God in ages past,—the effect of the work of God's Spirit communicated by the Lord Jesus Christ, the revealer of God to man in all ages of the world.

The chronological argument usually brought forward here is that there are religious books older that those of the Christian, and systems older than the Christian. We believe for our own part that the Christian religion is the oldest in the world, being co-eval with Adam, the founder of the human race; but we neither need to prove nor believe this to hold the view we have promulgated. Even supposing for example that the Brahminical system, as a system, did exist before the Christian system, and that

the Veds are older than the Books of the Christian Bible, it by no means follows that the good there may be in that system is an evidence either that men originated that good, or that its greater antiquity in writing gives it any greater claim to reverence than the less antiquated Christian system. The *good* in Brahminism and Christianity may have had a common source—that source God. The time when man wrote the good cannot prove or disprove anything about this question. Our view is that while in the Christian revelation we have God's own interpretation of his will, in all other sacred books we have man's interpretation, erring as man errs. When therefore in non-Christian religions we recognize ought good, ought beautiful, ought true, we do not condemn these because of the evil company into which they are fallen, but we reckon them to be from God. The Good and True must be separated from their expounders and accepted as divine wherever found,—*but* only when they stand the test of God's will as revealed, not through man's reason, but by his Spirit, through Christ. We disagree therefore with the Eclectic, who gathers his creed from the aggregate imaginations of mankind, and fixes it as he himself chooses; and we see some good and some truth in many creeds, but regard them as faint mind-pictures of grand revelations made by God to man.

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STRAY THOUGHTS.

The Dogmatism of the Antidogmatist. The most dogmatic man I know is a man who is ever speaking and writing against dogmas. I have never heard a "Scotch Presbyterian Divine of the Old School"—his favourite exemplar of a dogmatist—dogmatise as he does when he emphatically asserts as if there could be no argument on the other side. "The creeds are out of date." "Confessions of Faith are remnants of ignorance handed down from the dark ages." "There is no Book Revelation." "The Evangelical School of Divines is a School of old Women," &c., &c. Each of these is a dogma. The assertion that there is no such thing as a dogma in a true religion is a dogma. Some of the writers of the present day, who profess to be the most advanced of the liberal school, are the most dogmatic preachers of the age. There is more dogmatism in Renan than in Jonathan Edwards—in Theodore Parker than in Ellicot. The character of the belief does not render dogmatism in any creed impossible. The Broad Church launches its anathemas against the other division of the Church just as dogmatically as the Bishop who deems it his chief duty to expound the 39 Articles. There is a dogmatism of anti-dogmatism.

Fossil Theology.—One of the most grievous mistakes into which men can fall is to imagine that mere intellectual assent to a historical creed is religion. We have known men who never exhibited a mark of Christian life, who seemed utterly dead as far as affection was concerned, hard, cold, selfish, unsympathetic, who deemed themselves the very pink of orthodoxy. They could measure other men's creeds to a hair's breadth. No matter what these other men were in works of love, and thoughts and words of holiness, if they could not accept every jot and tittle of their little, word faith, let them be anathema. This religion of mere intellectual assent is the mere dry skeleton of religion—dry dead bones without sinews or flesh—a religion without life. It is the religion of those whose faith, being without works, is dead.

Nor do we exclude from the category of those whose religion is of this kind, those who believe as a mere matter of creed that Christ died to become the Saviour of the world, and to be the atoning sacrifice for sin. To believe this is often thought to remove men from the number of those whose faith is a dead faith. They disbelieve in works, therefore they are orthodox. They believe in the crucified Christ, therefore they are true Christians. There are some who assent to the doctrine of Christ's atonement, and who vehemently assert their belief, to whom belief in that doctrine is no more than a belief that the three angles of a triangle are equal to two right angles—that is to say belief in it produces no effect in the spiritual life. We need a vital creed in the present day. We have too much word creed. We need a creed that is not merely subscribed with the pen, but that is realized in all the life, and proclaimed in every action. We need little of the mere *Creed-Christ*, but much of the ever present, personal Redeemer. Creeds are good as guides and fences, but they are not *all*—as some men seen to think, both in the dogmatic and in the anti-dogmatic schools.

The Touch of Christ.—One of the saddest thoughts connected with the Church of Christ on earth is that those who should have done most for Christ on earth have often been the cause of most painful evils, and have really done what, humanly speaking, obstructed the work of God. In this light Church History is one of the most painful of human studies. What quarrels—what self-sufficiency—what unchristian words—what uncharitable actions—fill the pages of Mosheim and Neander.

But amidst it all we see the hand of Christ, and recognize his touch bringing good out of the evil, healing the wounds inflicted by his own servants; just as it was at the foundation of His Church on earth when Peter, thinking to do brave service, drew his sword and smote off the ear of Caiaphas' servant, and when the gentle, yet omnipotent touch of Christ made the man that was smitten whole again.

* * *

WHAT IS TRUTH?

If any man thirst, let him come unto me and drink. (John vii. 37.) These words are as sublime and as divine as the words 'Let there be light,' spoken at the beginning of our world's history, and only He that spoke the one sentence could utter the other. These words make all men responsible for the unsatisfied thirst of their souls, their unrelieved sense of need and misery and insecurity, their present burdens and their fears and doubts. Our physical nature has its daily thirst, demanding daily satisfaction; and our spiritual nature has none the less its thirst, which we seek to satisfy at the fountains of our fallen world, and seek in vain. How is our literature full of confessions of this failure; we are taken one after another to a hundred fountains, where we see crowds of the new-comers pressing eagerly and hopefully forward, and those who have tasted of the water, and find it not to be water of life, withdraw from it with downcast and gloomy countenances, or with angry and defiant looks; and there is much talk among the disappointed about the enigmas and mysteries and maddening limitations of our lot, and about the darkness round about the throne, so that it cannot be told if a Friend or an Enemy is seated there, or if there is One there at all; and all the time, on a neighbouring elevation, commanding a glorious view of the throne and of Him that sitteth thereon, stands Jesus, exclaiming, If any man thirst, let him come unto me and drink. I am the bread of heaven, said Jesus to those who had eaten of the multiplied loaves, not as Moses who could simply *ask* manna for the Israelites; and I am the fountain of life opened up in the wilderness of this world that men may drink thereof and live for ever, not as Moses who could simply smite the rock.

He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (38.) The vision of the holy waters in Ezekiel xlvii. is the Scripture referred to. Waters are here seen issuing out from under the threshold of the house eastward, that is, from the temple, through its entrance. There is no virtue in any mere temple to send forth living streams into the world; these streams of life are from the throne of God, that is, from God; and the instruction of the prophecy is that God shall so be manifest in the temple that life shall go forth in streams even to the remotest and most hopeless parts of the world. When Christ came to the temple and spake words such as never man spake, committing these words to his disciples, who were to go into all the world and preach the gospel to every creature, then it began to be evident that the fountain of life which is with God was now with man, and the time come when all nations should be blessed in the seed of Abraham. This stream of life flows in a channel made by faith; from faith to faith, from one believing heart to another, vanquishing the curse and making that which is the seal of death to be radiant with life. He that believeth not merely gets satisfaction of his thirst, but the blessed privilege of satisfying others; grace is in him a well of living water springing up as rapidly as it is suffered to flow forth. It took its course at first among those who had already much knowledge of the truth, were well acquainted with the Scriptures; then to those who knew little of divine revelation; finally to those who knew nothing, and its waters had, as it were, to roll over their head; not their feet only, but their hands and their head. How many great and hoary mythologies have disappeared before the undermining pressure of this stream; how triumphantly it has held on its way adown the ages; how broadly it now seems to flow. But alas! the enemy who sowed tares in the field of wheat, has he not corrupted this pure stream? are not the muddied waters of this world largely mingled with it? Would it not be well for us to mount the stream till we reach the very source, and drink where no contaminations have mingled with it? A very small measure of the pure, original, uncontaminated water of life, would probably go further towards the renovation of the world than that broad Mississippi of muddiness, which goes by the name of Christianity, is now doing. Destroy this temple and in three days I will raise it again, said Jesus, thus signifying that he was himself the true temple, and that the poor semblance of it which had stood there in Jerusalem, garnished and amplified by such a monster of iniquity as Herod, was to pass away and the world lose nothing by it. Christ is now God's meeting-place with man, and all the promises concerning the temple and that system of which it was the earthly head, are only to be realized in him. Let them come, Jews or Gentiles, and drink of this stream and slake their thirst for ever, finding in him a hundredfold more than could ever be expressed or apprehended in a dispensation so limited as the Mosaic. He that believeth on me; faith in Christ, that which shall send forth streams of heavenly life among the nations and make all new; corresponding to the declaration made to believing Peter, On this rock I will build my church.

But this spake he of the Spirit. (39.) The Gospel dispensation is the dispensation of the Spirit. Not supernatural only in its origin and initiation, but in its entire course. And the comparative failure of the truth, now witnessed, is because men have sought to take the Gospel out of the region of the supernatural, out of the domain of a present, omnipotent, guiding Holy Ghost, into their own hands; faintly conceding perhaps that it came from above originally, but persuaded that it is now dependent upon their direction and management. The supernatural is tolerated 18 centuries off, but is not permitted to come nearer, and hence the prolonged and successful resistance made by the rationalism, ritualism, popery, necromancy, and heathenism of this world. If we consider it well, we shall find reason to believe that the majority of Christians now-a-days are very much in the same state as regards the measure of divine influence enjoyed by them as the disciples were in the days when Christ addressed them in the language of the text. They were believers; they followed Christ after a sort; they were in a sense taught of God; but Christ speaks of the advent of the Spirit as something which they had not yet experienced; it was still future throughout the whole of his ministry; still future even after his resurrection, and even after he had opened their minds to understand all things concerning him in the Old Testament. This does not mean that the Spirit of God had had nothing to do with their recognition of Christ and reception of his words; no man can call Jesus lord except by the Holy Ghost; but that mighty revelation of the Divine Spirit in them and through them on the day of Pentecost, enduing them with power from on high, placing them in conscious communication with the throne of God, arming them against the assaults of the world, filling them with peace, purity, and joy, and bearing testimony to the word they uttered, this was not theirs till after the ascension of Christ. Christians in these days may have more correct views than the disciples had while Christ was still with them in the flesh; may understand as they did not the need of Christ's death, and the way whereby God, continuing just, justifies sinners; but this only proves that they occupy a more favourable stand-point in time; they enjoy the teaching of the Acts and the Epistles, and are not bandaged and fettered by the inferior elements of the old dispensation. The grand revelation of the Spirit is in subjecting our natures to the power of the truth, not merely in making us acquainted with it. A whole volume of truth perceived is not equal to a page, a sentence wrought into the life; and this was what the Spirit came specially to do; the disciples had the boundless Gospel with them, but the Spirit came to put it into their life. We are content with such poor

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evidence of the Spirit's presence and power as is afforded by our knowing, and by such Christianity of conduct as is required by the society to which we belong; but a very different revelation of the Spirit was meant by Christ when he said, If any man thirst let him come unto me and drink, and out of his belly shall flow rivers of living water.

NOTES OF A VISIT TO POONA.

August 1870.

(*Continued from page* 396.)

Friday.—To-day Mr. G. was giving me some particulars about his own missionary experiences, all very interesting. He came out to India in 1856, in the month of December, and was, along with his partner, the guest of Dr. Wilson, of Bombay. Mrs. Gardner said of the late Mrs. Wilson that she never spoke about her personal missionary labours, and never intermitted them. Mr. G. crossed the Ghauts on his way to Poona in a bullock gharie—the old method of performing the journey. He enjoyed the privilege of Dr. Wilson's company, who no doubt could narrate many an interesting adventure of his Indian pilgrimages in and about these regions. On this occasion a somewhat memorable incident came in to perpetuate the interest of the missionary's first inland journey. Passing a field or homestead of a poor native, Mr. G. laid violent hands upon a Hindu god. In the missionary's mistaken zeal he had overlooked the attribute of divinity in the idol, and deeming it to be what it seemed—simply a piece of tabular quartz—he at once seized upon it as an excellent specimen for his own private collection of geological specimens! The deed of sacrilege, committed under the eye of the native worshipper, filled him with the most uproarious grief, and led to a clamant demand for restitution. The affair however ended amicably, and to the satisfaction of all concerned. The Hindu was content to sell his godship for his fair marketable price, upon the assurance, which was cordially given and accepted, that they would treat the idol-god in a manner consistent with his worshipful dignity and deserts. The god was henceforth enlisted into the service of the missionary. He visited Scotland upon clerical furlough, and there illustrated and expounded Hindu idolatry. He was a favourite in Sabbath-school and other juvenile gatherings, which he did not scruple to grace with his ever-welcome presence. He now *reposes, I believe*, as only Hindu gods can repose, in supreme tranquillity in a home collection of Oriental curiosities. With reference to this matter we venture to suggest that, now that the Suez Canal is open, and facilities of transit every way daily increasing, the Hindoo divinities should in one vast body visit England, and carry back to their own land a little of that Western culture for the lack of which they are in danger of being slighted and disowned by the enlightened Brahmins of this age of improvement. The feat would at least compare favourably with their wonderful past achievements. Some quarter of a century ago in Poona, and up to a more recent date, there was but little of Western ideas imported into the queen of Brahmin cities in the Deccan. The Brahmin was supreme; low-caste Hindus were as the dust beneath his feet. They were ordered not to appear in the streets before an advanced hour in the forenoon, or after an early hour in the afternoon. The very shadow of one of them falling upon a holy Brahmin was defilement. Another Poona observance, of no remote date, was the portable spittoon for low castes. The holy Brahmin deemed it desirable and befitting his dignity that no unclean person should spit upon the ground which was consecrated by his god-like presence. The spittoon was carried in front by a string tied round the neck of the bearer. These prejudices have not yet become obsolete. There is no question that influences are slowly at work that will eventually unsettle the foundation upon which the whole system of caste is reared. The general tendency of education, however defective it may be as regards some weighty departments of study, is such a hostile influence. But it would be a mistake to suppose that the masses of India have to any appreciable extent been leavened with even the humblest provision for popular education. In the Bombay Presidency, or Western India, little more than one per cent. of the population are under Government instruction, and the numbers reached by our missionary schools are as nothing compared with the outstanding ignorant masses. Great advances have been made in this department within the last thirty years, when the Government undertook the systematic control of education within the Presidency. Schools have multiplied and colleges have been founded, and at the present time these Government institutions have a revenue of upwards of £180,000, and an attendance of nearly 170,000 pupils. There is in connexion with this advance of education much to cheer and encourage. But there are differences of opinion about the beneficial effect of a secular education, in which religion is ignored, and much room for dispute as to whether it may prove sufficiently potent to emancipate the Hindu from the thraldom of his superstitions and idolatries. For any satisfactory and final consummation we must, it is believed, look to Christian enlightenment. This is the missionary's view of the regeneration of India, but of course it is not the native's own view—not the view out and out of the most advanced Native reformers, of whom there are not a few in various parts of the continent of Hindostan. There is a power above all that belongs to the wisdom and prudence of man, and apart from which all education will fail in elevating the Hindu or other native of India. There are those who consider it necessary and a pressing duty to seek and wait for its approaching supremacy, and who connect with its full manifestation the true spiritual deliverance of this land. And just as we have been negligent of doing all that we could in the way of means, it is possible that we have been not less guilty in overlooking the grand cause of all the moral and intellectual revolutions that have affected the history and character of nations and individuals.

With these desultory remarks we close our account of Friday, which is yet pleasant in the retrospect, as the date of a very interesting evening ramble through the Poona maidans, and a visit to the Roman Catholic Cathedral.

On Saturday we paid our visit to Parbutty, a small rocky eminence a few miles to the south-west of Poona. It is a sacred place, for it was trodden in days of yore by the princely steps of the Peshwas, and was and is yet honoured by visitations from holy Brahmins, and last, though not least, it supports upon its sturdy summit three imposing Hindu idol temples. We set out to visit it in the afternoon, and had a pleasant drive to the base of the hill. We thereafter commenced our ascent by a grand stone stair, running from base to summit. We passed several beggars on the way up, and met at the entrance atop the never-failing Brahmin. There is not much of any interest to be seen or heard inside. The idols are not masterpieces of art, though they are scarcely so insipid and revolting objects as their crowd of idiotic attendants. The hill derives its name from Parvati—the wife of Shiva. She figures under various appellatives in the Hindu mythology, and had an intimate connexion with the notorious profession of Thuggism, for long the terror of Western India. Her title to respect must rest upon the fact that she is Shiva's consort, and has a will of her own, with a general character which would render any lady sufficiently notorious. We see her in her little domicile, sitting *à la mode* in full dress, and about the size of a sixpenny doll. Looking round upon the rabble of half-savages that dog your steps, one wonders what strange conceptions of the divinity they must have to fancy that there is in that absurd get-up of a fancy doll. Yet we must not rush rapidly to the erroneous though plausible conclusion that there is no practical weight in this insane system of so-called religion. On the contrary Hinduism has concentrated such a strength of malignant power as to shackle and enthral the millions of India for a period so protracted as to surpass the ordinary limits of historical times. It has an amazing vitality and a potent energy, and its hold is yet powerful upon its deluded victims. Hinduism is not so much a religion as a well-planned device on the part of the educated few to brutalize, enslave, and destroy the great masses of their fellow-creatures. And one needs, and only needs, to be a short time resident in India, in order to see that the vile end has been most fully attained. Only this important fact deserves remark that the oppressor and the oppressed have both sunk together into the depths of degradation, being both alike distinguished for the same vices of character and tainted habits of life. There are apparent varieties between them, but the resemblance is substantial. The Brahmin is the product of unsanctified prosperity long enjoyed, and the low-caste Hindu is the result of a different experiment upon the same character. In both instances the result has been deterioration.

Sabbath in Poona.—In this region men hold liberal views on the Sabbath question. Only the merest fraction of the population make any profession of Sabbath observance. Of course the remark may be extended to India, even to every nook and corner. To a Christian Scotchman this is a painful state of things. He cannot forget the hallowed day as it has risen upon him in his native land, and while he was yet under the parental roof. There comes back upon his memory the grave yet cheerful aspect of the domestic circle, as they gather round the ingle for family worship; the patriarchal grace with which the fitting passage is selected from the Word—in short the whole memorable scene, closing with the simple, yet often direct and fervent, family devotion—

> Then kneeling down to heaven's eternal King
> The saint, the father, and the husband prays.
> Hope springs exulting on triumphant wing
> That thus they all shall meet in future days—
> There ever bask in uncreated rays;
> No more to sigh or shed the bitter tear,
> Together hymning their Creator's praise
> In such society, yet still more dear
> While circling time moves round in an eternal sphere.

But I do not here mean to describe a Sabbath in Scotland; there are many who carry such a faithful remembrance of it with them, go wherever they may, that it needs little aid from description of any kind. And in speaking of our Poona Sabbath, it is satisfactory to think that it was spent after the true Scotch fashion. Indeed there are some here who consider that in India the Scotch Sabbath is not only substantially retained, but in certain respects improved. Well, let the improvement speed; we are not the foes of improvement in any department which man has rendered imperfect. We had public worship in the morning with the Native congregation, the fruit, under God's blessing, of the labours of the missionaries. There have been providential dealings in behalf of this congregation. It has had warm friends, and in the case of at least one of its missionaries unusually long-continued services. The period of missionary labour in India is rarely extended so far as in the case of the Rev. J. Mitchell, who was upwards of forty years continued at his important post. During his protracted period of service, it was given him to lay the foundation of what is now comparatively a most encouraging Native congregation. At present it is under the charge of Mr. Baba Padmanji, who, in addition to high Christian character and ministerial fitness, maintains the reputation of being a first-rate Marathi scholar. His labours in that language have been persevering and profitable in no ordinary degree.

There are varieties of opinion about the position of Native churches in India. Much, as usual, can be said from different points of view. Dr. Mullens gives it as his conviction, founded upon careful observation and comparison, that there has been a quite perceptible progress during the past ten years. They have not wanted their fight of afflictions, in which they have exhibited a martyr's firmness and witnessed a good confession. Another high authority, speaking from his own experience, thinks that Native congregations will, due allowance being made for their peculiar circumstances, compare favourably with the average home congregation.

In both there are certain defects and excellences, and in hazarding a hasty judgment upon the point, we should not overlook the fact that the Native church is but emerging from her communion with one of the most degrading, debilitating, and active superstitions which has ever existed upon the face of the earth. It is therefore but fair to expect and make due allowances for the adherence to her at this stage of many heathen vices, which she is, it is to be hoped, daily overcoming, under the influence of Christian teaching and sanctified experience.

With the Sabbath closed the last day of our sojourn in Poona. On Monday morning we set out for Bombay, which was reached all safe after a week's absence. The ordinary round of duties again commenced, and the tourist was lost in the recesses of the ordinary but not less important avocations which this monsoon holiday had for a brief period been instrumental in suspending.

W. S.

Notice.

In consequence of the indisposition of the editor, the care of this issue of the *Bombay Guardian* has been kindly undertaken by others. The editor hopes to resume charge next week.

Epitome of News.

Saturday, February 11, 1871.

—*Bombay Gazette:* The natives who frequent the Bhendy Bazaar are having a boon conferred upon them which one would think they would much appreciate, and that is the covering of the footpaths in the bazaar with a layer of asphalte. This, we should hope, will induce our native friends to make less use of the middle of the carriage way as a footpath, as the asphalte will always be smooth to walk upon, and even in the rainy season will form a clean path. There is certainly room enough in all parts of Bombay for improvement of the footpaths, as for instance the side walks in Church Gate Street, which would be a disgrace to the smallest village in England.

—During the year 1870 Dr. Hewlett, Coroner for the City of Bombay, held 278 inquests in different parts of the town.

—On Thursday a Hindoo women named Luxmee took a dose of opium with the object of committing suicide. She was removed to the Jamsetjee Hospital.

Monday, February 13.

—*Overland Mail, January 20th:* The *Times* announces that Lord Napier, of Murchistown, has accepted an extension of the ordinary period of his Government, and will remain for the present at Madras.

We understand that the rate of exchange of family remittances from India, and money transmitted by the Administrators-General through the India Office, will, on and after April 1, be made at the rate of 1*s.* 11*d.* per rupee, instead of 2*s.* This new tax of tenpence on every pound remitted by officers to their families at home, through the Government, is a mean piece of economy that will fail, from the irritation it will produce, in effecting any real saving. For the last twelve years officers have had the privilege of remitting to a limited extent, for the use of their families, at par. Previously they remitted at 2*s.* 1*d.* for each rupee. Verily we save in a curious way, and spend a good deal of our money as a nation in an almost equally incomprehensible manner.

Miss Mary Carpenter, has just received a very valuable present from the people of Sind. It consists of a large table-cloth, most elaborately embroidered in gold and silver; the design is exquisite in conception, and is wrought with a careful regard for the minuteness of its details. In a circle in the centre of the cloth is the inscription, worked in silver letters—"Presented to Miss Mary Carpenter, from Sind," and around the border are some verses in Persian characters. It was contained in a richly-carved box of Indian wood, in the front of which was inlaid an ivory tablet bearing Miss Carpenter's name. Accompanying the testimonial was an address, which was splendidly engrossed and illuminated, and bound in red morocco. A large number of signatures, including those of six native female teachers, were attached to the address.

A letter has been addressed to the Under-Secretary of the Colonies, calling attention to the slave-trade in the South Seas. It is signed by Lord Alfred Churchill, Sir T. Fowell Buxton, four members of the House of Commons, and the Secretary of the Aborigines Protection Society. They are satisfied that "the trade in Polynesians requires to be very firmly dealt with by Her Majesty's Government." They print a letter from Mr. Robert Short, of Melbourne, in which that gentleman says, that at Fiji the trade in human beings "is carried on now on a scale of unprecedented magnitude, accompanied by circumstances of great atrocity."

A Ladies' Life Assurance Company is one of the fruits of the Act of last session, making it lawful for married women to assure their own lives with their own money, without the consent of their husbands. A lady has offered to advance 2,000*l.* if nine other ladies will contribute a like sum, in order to provide the 20,000*l.* necessary to deposit with the Court of Chancery before commencing business. The working capital of the company is to be raised in miscellaneous shares. It is further stipulated that the board of management and the *employés* of the company shall be women.

A medical contemporary has had its attention called by a respected correspondent to a case which he ascribes due to the wearing of gloves dyed with some poisonous substance. His patient, a lady, purchased a box of green-coloured gloves at a well-known and respectable house. In none of the gloves was the dye permanent, for, upon the hand becoming heated, it was stained to such a degree that warm water would scarcely remove it. After wearing a few pairs—for the gloves rapidly became shabby—the lady noticed a vesicular eruption presenting itself at the sides and root of the nails. This vesication in a few days proceeded to ulceration. Under suitable remedies the rash disappeared, but upon the lady resuming the wearing of the gloves, the mischief recommenced with renewed severity. Upon our correspondent examining the gloves further, and analysing a solution prepared from them, he discovered the existence of an arsenical salt, which at once cleared up the mystery of the case, and the nature of the dye.

Dr. Williams, the Dean of Grahamstown, has sent to the *Times* another letter respecting the South African Diamond Fields. He says that his former statements as to the extent and richness of the fields have been more than corroborated:—

The diggers are only now doing as they were advised by experts from the first—going down thirty feet deep, and diamonds are found there just as abundantly as at the surface. The earlier comers kept as close to the rivers as they could, for the convenience of getting water easily for washing this wonderful gravel. They knew not, therefore, how far, measured from the river's banks, the diamond gravel might extend. Now, however, that there may be about some 15,000 males there, chiefly colonials, crowding together under canvas, each man or party settling down on his own few square yards of claim, constantly also changing his claim for another, and few as yet caring to go deeper than five feet, some are, of course elbowed away to a greater distance from the rivers, as much as two, four, and six miles, and have, of course, to cart the water for washing. Nevertheless, when they go down into that hard soil, with its heavy boulders and close bound red gravel, the rubies, garnets, and diamonds are now found just as richly as they were close to the river's bank. He had heard on reliable authority that twenty-five miles north from the Orange River bank a spot had been struck, and there, too, the diamonds were found. The percentage of larger stones—say of from 18 to 40, 50, 60, and 80 carats weight, many of them gems of the best shape and description—is something marvellous to those who know a good deal of the Brazilian mines. The *Cambrian* steamer, which brought home this letter, had a consignment of over 1,000 diamonds from one colonial house alone.

As we have just experienced one of the coldest months on record, it may not be out of place to mention that the recent intense cold was foretold in the November number of *Symon's Meteorological Magazine*. It is now exactly a hundred years since thermometrical observations were begun; and the following rule has been established by an induction of instances that range over a century:—"When the rainfall of the first seven months of the year is below ten inches, or there have been in the first eight months of the year, three or more months in each of which the rainfall has been below an inch, the succeeding winter is *always* remarkably severe, if the Greenwich mean temperature of August to October inclusive has been not more than 56°.1 in the former case, or in the latter more than 53°.4." In strict accordance with this rule is the fact that in each of the following years the winter has been remarkable for its excessive severity—1771, 1785, 1788, 1794, 1796, 1798, 1813, 1829, 1837, 1840, 1854, 1864, and 1870. In all these years the mean temperature of the winter was more than 2° below the average of ninety-nine years, and in eleven out of the twelve more than 3° below that average. Is is also established by the same inductive process to be a meteorological law that drought in the first seven, eight, or nine months of the year invariably affects the temperature of the following winter.

The Austrian astronomers, MM. Weiss and Oppolzer, who went to Africa to observe the Eclipse, were, we regret to learn, as unfortunate as the other observers on that continent.

Mr. Stansfeld addressed his constituents at Halifax on Tuesday. Speaking of the Education Act, the hon. gentleman said that it was very different from ordinary measures:—Instead of being an Act of Parliament, it was rather a sentient, thinking, hesitating, human being, and yet aspiring to direct the opinion of the country on the question of education. It would assure at once a sufficient supply of school accommodation, and in this respect it put into the shape of law a point on the necessity of which all were agreed; but, at the next point, it seemed to halt before two points which it was not yet entirely prepared to solve, and in this respect it faithfully reflected the state of public opinion in the country. These two points were the religious difficulty and the question of compulsion. As regarded the former, every intelligent man must feel that it is desirable that the rising generation should know something of the faith in which their forefathers lived; and there is no man who in his view of the matter would not show himself to be utterly superficial in thought who did not acknowledge to himself that if they could succeed in bringing up the youth of a whole generation of the whole country in religious ignorance, and severing it from religious knowledge, with all its truths and all its errors, they would be condemning it to a hopeless and soulless materialism, from which it would be impossible for it to rise except through death to a higher life. (Cheers.) In fact, the only question was one of method; and he had come to the conclusion that we might rely for religious teaching on voluntary effort. He had always been an advocate for compulsion—not for unnecessary, or clumsily, or coarsely applied, compulsion—but a system like that introduced in America, which would be accepted by the population, and which would work in such a manner that, except in the name it would retain on the Statute-book, it would no longer be compulsion. We could not in these times afford, either from a moral, physical, or material point of view, to submit to a residuum of ignorance. We knew how much ignorance, and in its train poverty and vice, and even crime, were hereditary in this country, and we were not prepared to accept an inheritance of ignorance, poverty, vice, and crime. More than this, he believed we should all acknowledge the right of children to have secured to them the benefit of a fair, moral, and intellectual start in life. He heard people talk about the rights of parents. Did they mean the right of parents not only to keep their children in ignorance, but positively to train and educate them to vice? Why, there was no such thing as the negative of education. There must be either a good or bad education. If they had a vicious parent to deal with and failed to recover the child from him, it was not that the child was not educated—the child was educated, but he was educated and trained in the paths of ignorance and poverty, leading to vice and crime. (Cheers.) Therefore he said that this was a question with which he would not tamper nor palter. He would submit to compromises about methods of education, and he could understand how it was that good and earnest men made sacrifices upon this question; but there was one thing he could not understand, and that was the sacrificing of the cause to any method or scheme. He asserted that the crucial and the final test of the success of this tentative and experimental measure would be, would it stand the burden of compulsion when the country should make up its mind to apply the principle in full and in earnest?

A proclamation of the King of Prussia to the German people has been forwarded through Count Itzenplitz to the Upper and Lower Houses of the Prussian Diet. It runs as follows:—

We, William, by God's grace King of Prussia, hereby announce that the German Princes and Free Towns having addressed to us a unanimous call to renew and undertake with the re-establishment of the German Empire the dignity of Emperor, which now for sixty years has been in abeyance, and the requisite provisions having been inserted in the Constitution of the German Confederation, we regard it as a duty we owe to the entire Fatherland to comply with this call of the united German Princes and Free Towns, and to accept the dignity of Emperor.

Accordingly, we and our successors to the Crown of Prussia henceforth shall use the Imperial title in all the relations and affairs of the German Empire, and we hope to God that it may be vouchsafed to the German nation to lead the Fatherland on to a blessed future, under the auspices of its ancient splendour. We undertake the Imperial dignity conscious of the duty to protect with German loyalty the rights of the Empire and its members, to preserve peace, to maintain the independence of Germany, and to strengthen the power of the people. We accept it in the hope that it will be granted to the German people to enjoy in lasting peace the reward of its arduous and heroic struggles within boundaries which will give to the Fatherland that security against renewed French attacks which it has lacked for centuries.

May God grant to us and our successors to the Imperial Crown that we may be the defenders of the German Empire at all times, not in martial conquests, but in works of peace, in the sphere of national prosperity, freedom, and civilization!

After Count Itzenplitz had read the proclamation of the King relative to the Imperial dignity in both Houses of the Prussian Diet, the presidents made speeches referring to the high significance of this document, and calling for cheers for Germany's Emperor, King William. The members cheered unanimously. The Lower House determined to reply to the proclamation by an address.

—During Sunday and Monday heavy gales prevailed on various parts of the coast, and many shipping casualties are reported, accompanied, unhappily, in several instances by loss of life. The boats of the National Lifeboat Institution were the means of saving the crews of distressed vessels in numerous instances. The Italian schooner *Unico* was at anchor under Speeton Cliffs, Filey, when she parted her cables in the gale, and went on Filey Brigg rocks. In three minutes the vessel had capsized, and out of the crew of thirteen, only one man was saved. At Deal eight poor boatmen lost their lives almost within earshot of their own homes. Shortly after six o'clock (in the midst of a heavy gale from S.S.W. and in a driving rain) a "flare" was observed on the Goodwin Sands intimating that a vessel was in distress, and immediately preparations were made for launching two luggers (the *England's Glory* and the *Reform*) to her assistance. The former went on her voyage in safety, but the latter failed to clear the "haul of rope" in getting off and drifted to leeward—the force of the gale and strong flood tide driving her violently against the pier. The force of the collision carried away the foremast, and a heavy sea sent the boat against the cross bars of the piles, and she immediately began to fill. Knowing their perilous position, the crew commenced taking off their heavy sea-clothing, and ropes were at once thrown from the pier, but the boat sank before any help could reach them. Most of the crew clung to the spars and sails, and floated away with the tide. Notwithstanding the terrific sea a galley-punt was put off from the shore to save them, but being insufficiently manned, was unable to do so. Further north, however, a boat was launched by two boatmen, Edward Hanger and Stanton, who succeeded in rescuing three of the crew. The barque *Eleutheria* was disabled by collision off Plymouth on Sunday morning. She went ashore to eastward of the Yealm Point, where she is likely to become a total wreck. Twenty of her hands and a Plymouth pilot on board have been saved, but five of the crew were drowned. In the metropolis several houses were partially unroofed, and many advertising hoardings blown down. The scene on the river during the night was very wild; and, notwithstanding the precautions which were taken, several sailing barges and others coal laden were sunk—three above London Bridge. One, which was moored opposite St. Thomas's Hospital, it is stated, had two men on board when she went down. A boat belonging to a continental steamer was swamped near the Tower, and one of its occupants drowned.

—*Friend of India*: "The *Indian Mirror* says that we are altogether wrong as to Brahmoism having gone back in devotional feeling. A gentleman who was present at the Somaj on the evening of last Sunday week has told us the same thing; he says he rarely if ever saw or heard anything like that night's devotion. Very well; we shall be glad to find our opinion wrong. But we do not see with the *Mirror* how a mere opinion can be 'ungenerous.' If we wished the opinion to be correct, then indeed we should be ungenerous to the Brahmists."

—Mr. Wood, Deputy Commissioner of the Sonthal Pergunnahs has delivered, in the case of the Wahabee prisoner Ibrahim Mundul, a judgment which throws considerable light on the Wahabee proceedings. It is not difficult to see, by the light of Mr. Wood's information, that a complete network of Wahabeeism has existed, in readiness to turn every little social or religious feud to the service of the Jehad. Money also, as is shown both here and at Patna, was forthcoming when needed. About the futility of the efforts there can now be no doubt, but it is by no means so clear that under other circumstances they had not all the elements of at least a dangerous conflagration.

—The soldier's gardens at Ferozepore furnishes one-fourth of the vegetable rations issued at that station during the cold season. The vegetables are purchased by the Commissariat. It would be curious to inquire how much the market prices are kept down by this competition, that is, how much Government is recouped for the outlay incurred upon its military gardens. Gain in health to the men, a pleasant pastime, the means of commanding many little table necessaries, would, under any circumstances, very much more than justify any charge whatever. We only throw out the hint believing that, if all the truth were known, it would be found that commissariat and cantonment market garden prices are considerably lowered by the presence of this military industry. It is on every ground to be regretted that we do not hear more of soldiers' gardens in India.

—*Pioneer*: The hot weather is putting out its fingers towards us. Badminton and Les Graces are becoming rather violent exercise at five o'clock in the afternoon, and there is an insidious warmth creeping into the evenings which foretells the terrible period of splashing *tatties*, snoring coolies, and bubbled ice. The first hornet of the season was seen yesterday, and wasps have already begun to reconnoitre the thatch, dogs retire to out-of-the-way corners, which they know to be cool—all these are signs of what is coming. If conclusive proof is wanted that we have done with the cold weather, it is that a crow has been seen with its beak open sitting in the shade of a tree. To the Hills!

—*Pall Mall Gazette*: The Germans, even under the stern necessities of war, have shown a chivalrous regard for works of art, from which, it appears, the English might take a lesson in the treatment of their own possessions; for at a recent meeting of the Bombay Asiatic Society it was resolved "to call the attention of the Government to the removal of the remains of ancient edifices by parties in the Public Works Department for utilization in bridges," &c. Instead of the attention of Government having to be called to such stupid acts of vandalism, every official of all grades in India ought to have strict orders to report them direct to head-quarters; and if the law gives no power to punish, the sooner the law is altered to that effect the better for our national name.

—*Times of India*: At the Criminal Sessions on Saturday, Samuel Goltchman was recalled, and addressed by the Judge as follows:—"The sentence which I passed upon you the other day upon reconsideration I think was too severe, and I find upon inquiry that other Judges have passed for similar offences punishments of less severity; I therefore shall remit four years of the six which I passed upon you, and your punishment will be rigorous imprisonment for two years."

—A correspondent informs the *Church Times* that Pere Hyacinthe has determined, on account of the new dogma, to retire from the priesthood of the Roman Church. Great efforts are being made by the Irvingites to get hold of him.

—*Madras Times*: Many of our readers will be glad to hear that there is to be another reduction of the P. and O. rates although it is accompanied by the abolition of the free supply of wines. Hereafter, the first-class fares from Madras to Southampton will be Rs. 650 and to Brindisi Rs. 600, "exclusive of wines," and also exclusive of the railway fare through Egypt, which is reduced to Rs.30. The total cost of a journey between Southampton and Madras is thus nearly £30 less than it was before the Canal was opened; and besides, passengers returning within six months are to get a discount of twenty per cent. on the return passage, and those returning within twelve months a discount of ten per cent. The system of charging wine separately is a fairer one than the other, especially to ladies and other persons who take little wine. It will, perhaps, also prove beneficial to quite another class of persons—those who take too much wine to relieve the monotony of the passage. Wines and other liquors will be supplied on board the steamers at a reasonable rate.

—*Examiner*: Admiral Cockburn displayed considerable interest in native educational institutions during his recent sojourn here. The gallant officer is said to have been much struck with the proficiency in the higher literary studies evinced by the students at some of the colleges. But there were some things which surprised his admiralship, one of them being the presence as pupils of great big men of twenty-five years of age and more, in classes along with little chaps of not more than twelve, "some of them not as big as my thumb!" as the gallant officer put it. One day last week at a purely native college, the Admiral fixed on one of these grown-up scholars to question him. The man was stout and nearly six feet high, and a grey hair or two had already become visible above his temples; in fact he was over forty if a day! "Well, sir," said the old sailor, don't you think it time you left off coming to school?" "No! your honour," quite seriously replied the forty year old, "I'm fitting myself to go to England and pass the Civil Service examination!"

Tuesday, February 14.

—*Indian Mirror*: The conversazione at the Town Hall on Wednesday last, was a most complete success. His Excellency the Viceroy, His Honour the Lieutenant Governor of Bengal, the Maharajah of Puttiala, and a host of other distinguished men, European and Native, graced the occasion by their presence. The programme on the occasion was as varied as it was interesting. The interest of the gathering was enhanced by the genial good humour and heartiness with which the two races met on the same platform and strove to cultivate fellow-feeling with each other. What struck us most in the proceedings of the meeting, was the curiosity and patience with which Lord Mayo attended to the several experiments performed on the occasion. The conversazione of the Mahomedan Literary Society has already become an annual institution in the city; and we must not fail to thank the zealous and indefatigable Secretary who has been the means of bringing so many of his fellow-countrymen together.

—*Deccan Herald*: Another Native Chief has passed away. Punt Suchive of Bhore, died in Poona yesterday morning of inflammation of the lungs. Many civil and military officers of this district were personally acquainted with him, and in days past partook of his hospitality at Bhore. He was comparatively young, and a man of amiable disposition and kind feelings. He leaves a son of eighteen years of age, the heir to his Gadee and possessions. The State of Bhore yields a revenue of some nine to eleven lakhs of rupees yearly.

Times of India: We regret to learn of the death on the Pulney Hills, on the 3rd instant, of the Rev. H. S. Taylor, M.A., of the American Mission at Mudapasalai, in the Madura district.

—The charges of sending telegrams to England have been considerably increased.

—The Rajah of Bhownuggur and the young Thakoor of Palitana have gone to Rajkote to join the Rajcoomar College lately opened at that station.

—*Poona Observer*: The boys of the Bishop's High School—rather a numerous body just now—presented their Head Master, Mr. Samuel Brierley, with a testimonial yesterday. The gift consisted of an electro-plated Flower Vase and an Album. The present was quite an unexpected one, and must be as gratifying to Mr. Brierley as it is creditable to the good feeling and gratitude of those for whose benefit he has laboured with much assiduity and ability—and more—with distinguished success.

—It is reported that the Chinese Christians at and near Foochow are taking steps to provide native pastors, and to pay them themselves. This, the *Daily News*, which mentions the circumstance, considers likely to do away with some of the prejudice with which the Chinese regard Missionary labours, stating that, though it is not improbable that Christianity to make progress will require the energy of foreigners furthering it, it cannot be denied that "a religion taught by foreign missionaries, supported by foreign money, and trying to extend a quasi-protectorate over its converts, is one thing; a religion accepted, studied, and supported by the Chinese people themselves, quite another."

Wednesday, February 15.

—*Bombay Gazette*: According to the *Jam-i-Jamshed*, H. H. Mulharao has presented as an inam a village and Rs. 8,000 to Mr. Venkutrao Govind Putwardhun, who exerted himself for the release of H. H. while he was imprisoned.

—The convict Whitwell is now reported to be seriously ill in the House of Correction, and Government has again been recommended to take the state of his health into consideration, and to transfer him at once to England. It is said that the convict is suffering from liver complaint.

—*Poona Observer*: Rao Bahadoor Venayekrao Deewakur, Full Power Deputy Collector and Magistrate of Khandeish, having been convicted before Mr. Ashburner, the Zillah Magistrate, of having taken bribes, has been sentenced by that officer to be rigorously imprisoned for a period of one year, and to pay a fine of Rs. 2,000. There are two other charges against the Rao Bahadoor on which, however, it being most probably without the Magistrate's jurisdiction to punish him, he stands committed to take his trial before the Session Judge.

—*Pioneer*: It is not perhaps known to naturalists that the common mungoose can climb. These animals belong to the family of *viverridæ*, of which the civet cat is the typical species, but their genus is *herpestes*, and between it and the one before it

come the tree-cats, so that climbing is not after all, in spite of their semi-plantegrade hind feet and webbed toes, a very extraordinary accomplishment for the mungoose to possess. The instance before us is one well authenticated, where a common mungoose was seen to raise itself on his hind legs, reach the lower twig of an arbor vitæ, and then quickly run up the branches. It was surprised by our informant when up the tree, and leapt or fell out at a height of about seven feet from the grass. Its object in climbing was probably to rifle a nest which a pair of babblers had commenced a week before to build.

—*Indian Mirror*: The annual ceremony of the distribution of prizes to the girls of the Bethune Female School took place yesterday in the school premises. His Excellency the Viceroy and Lady Mayo and a large number of European and Native gentlemen were present on the occasion. Lady Mayo distributed the prizes, which were not so valuable as on former occasions, and presented a ring of her own to a little girl. Two of the pupils, grand-daughters of Cowar Harendra Krishna recited a few Sanscrit verses addressed to the Viceroy. His Excellency concluded the proceedings with a short address to the pupils.

—Dean Stanley has informed the Wesleyan Methodist Conference that he is prepared to admit within the Abbey a suitable monumental memorial of John and Charles Wesley. The ex-president, in making this announcement to the Conference, said that if the Conference would authorise himself and the President to propose such a memorial among their friends in Methodism, he had no doubt that it would be cheerfully and loyally provided. The Conference expressed its grateful acquiescence in the proposal and recommended the object to the friends of Methodism generally.

—*Sun*: The subject of metropolitan and suburban tramways occupied the Board of Works for a considerable time on Friday, January 13. Eventually a resolution was carried adopting a report of the Parliamentary Committee of the Board, which recommended that consent be given to the construction of thirty-one lines of tramways radiating all over the suburbs, and striking into some of the principal thoroughfares actually within the metropolis, and comprising 65 miles out of 158 miles, for the construction of which application has been made.

Thursday, February 16.

Sindian: A Banian resident of Mitdee, who had a son born unto him lately, went to a place called Izzut Shah kha Dhurgha, to perform some ceremony, connected with the shaving of a child on the first day, at the shrine of a Mahomedan saint. The Banian took his newly-born infant with him, and the female members of his family, and they were accompanied by about a dozen Brahooees of the tribe of Ghoramzaiees whom he had hired for the occasion, simply with the view to protect him on the journey. When the party arrived at their destination, the Brahooees fell upon the Banian and the women, and robbed them of all the valuables they had about their persons, worth some Rs. 600. The Brahooees then repaired to Thullee.

—Ghuzzain Khan, the Sirdar of the Murrees, has despatched some sowars to Jacobabad, for the purpose of receiving the gratuity allowed to the Murrees by the British Government. In the event of the allowance being stopped, of which apprehensions are entertained by the Sirdar, in consequence of the lawless acts of the Murrees, the Murrees will, it is said, carry on their free-booting exploits on an extended scale.

—The *Observer* thinks there is no cause to fear that the opening of the Suez Canal will have the effect of raising the price of salt by diminishing the number of ships which must come to India in ballast, if they do not bring a large cargo of salt. As long as Indian exports continue to exceed Indian imports, so long ships must come out here in ballast. Canal steamers will not pay unless they can secure cargoes for both voyages, and this fact will always limit their numbers. Moreover, if for some cause which cannot be foreseen at present, the Cape route should hereafter be entirely deserted, it will be necessary that a sufficient number of canal steamers should come out here to carry off our exports, and they, like the sailing ships which now come round the Cape, will often have either to come out in ballast or to carry salt.

—*Bombay Gazette*: There were in all 238 prisoners in the House of Correction on Saturday last. Of these 158 were natives, and the remaining 80 were Europeans.

Friday, February 17.

—*Times of India*: The *Bombay Government Gazette* announces that Government will in future hold officers ordering passages to be provided at the public expense directly responsible when such passages are not plainly authorized by regulation.

—*Bombay Gazette*: "We understand that Government, in a resolution with reference to the case of the immate of the Colaba Asylum named Gunnoo (who died in consequence of several of his ribs having been fractured), have censured the officers who were responsible for the lax management which the investigation disclosed."

—Same: "On Monday last we reported a reduction about to be made in the P. and O. fares from Madras to Europe. There is to be an alteration, we hear, in the rates from Bombay also. The fare from Bombay to Southampton is to be reduced by £7, but under the altered arrangements wines are to be charged for separately."

—The Government of Victoria having applied to Lord Mayo for the services of an officer competent to advise on hydraulics, Colonel Sankey, R.E., Chief Engineer, Mysore, is about to proceed to Melbourne at Lord Mayo's special request.

—H. M. S. *Wolverine*, 17, steam corvette, 1703 tons, 400 horse power, Captain H. R. Wratislaw, arrived in Bombay harbour yesterday morning from Aden, having come out to join the East Indian squadron from England *via* the Suez Canal.

A VICAR ON THE ACT OF UNIFORMITY.

To the Editor of the "Oxford Chronicle."

Dear Sir,—A short time ago the Rev. Dr. Blackwood, Rector of Middleton Tyas, in Yorkshire, invited the Rev. Dr. Steane, a Baptist minister, long known and highly esteemed in the Church of Christ, to preach in his pulpit, after the reading of the usual prayers by himself and curate. This brotherly and conciliatory step towards our Orthodox Dissenting brethren roused the wrath of the Church bigots in the neighbourhood, who would fain have put the offender into the fiery furnace, or the den of lions, had the time of day suited. The Bishop of Ripon, obliged, like King Darius, to take action in the matter by the pressure of his courtiers, came down upon Dr. Blackwood with the Act of Uniformity, showing that he had been guilty of violating its provisions, as also had the gentleman who had dared to preach for him.

Now, this Act of Uniformity—this precious relic of the most immoral Court, and the most persecuting period of our Church's history—this antique and effete Act of Uniformity, passed with the sanction of "our most gracious and religious King" Charles the Second, of shameless and profligate memory; and, that I may use the *ipsissima verba*, this Mede and Persian Act, "to the intent that every person within this Realm may certainly know the Rule to which he is to conform in public worship," also requires what I never yet hear of any Clergyman —high or low, complying with—viz.

That every person licensed to preach lectures or sermons shall publicly and openly declare his unfeigned assent and consent unto, and approbation of, the Book of Common Prayer, Rites and Ceremonies, Forms and Orders, therein contained and prescribed, upon the first lecture-day of *every month* so long as he continues lecturer or preacher there, upon pain of being disabled to preach in any church, chapel, or place of public worship. Also that no schoolmaster or tutor shall *instruct or teach any youth* before license obtained from the Bishop, under penalty of suffering *for the first offence*, three months imprisonment. Also, that no person whatsoever shall presume to consecrate and administer the Holy Sacrament of the Lord's Supper, *unless he has been made a priest by episcopal ordination*, upon pain of forfeiting, for every offence, *one hundred pounds!* The penalties in this Act, it is added, are not to extend to foreigners, or aliens, of the foreign Reformed Chnrches.

The Bishop of Ripon lays it down that Dr. Steane has, by this Act, subjected himself to three months imprisonment, without bail or mainprize. If Dr. Steane were not a dear and honoured friend of my own, I could almost bring myself to acquiesce in his Lorship's inflicting this punishment upon him, as I cannot but think so happy a blunder would stir up a spirit that would speedily give the *coup de grace* to this most foolish, malicious, iniquitous Act—the worst relic of the worst period of the Church of England. On this subject of uniformity the Rev. P. G. Medd very justly observed, at the Church Congress at Southampton, "Uniformity has been the death of unity, and can never be really a security for it."

I will only add that if what Dr. Blackwood has done is not legal, it ought to be; and the sooner it is made so the better. If we continue under the power of such laws, which are broken every day without hindrance or regret, and, if such obsolete Acts cannot be repealed for fear of our Church falling to pieces, then it is quite time that she shared the lot of her Irish sister, and such change could hardly fail to turn out for the interest of true religion.

The talk now so common, of conciliating Dissenters, and, at the same time, contending to retain such an unreasonable, persecuting Act, is too much like hypocrisy. For myself, confessing my sincere desire to follow Dr. Blackwood's example, as soon as ever the step is shown to be not illegal,—I remain, dear Sir, yours faithfully,

THOMAS CURME.

Sandford Vicarage, Nov. 8, 1870.

EXTRACTS FROM THE "AUTOBIOGRAPHY OF AN INDIAN OFFICER."

Once, when disease and vice were reaping an abundant harvest in a large hospital occupied by other battalions as well as my own, when ministering the Word among them, and scattering tracts and books, I gave "The Sinner's Friend" to a young recruit of a very interesting appearance, who was evidently in the last stage of consumption. He next day called me to his bedside, and pointing his finger to page 23, "The Lord hath sent me to heal the broken-hearted, to preach deliverance to the captive, to set at liberty them that are bound," said to me, with deep solemnity, "Is this true? and may I trust to this?" I preached to him Jesus: and he seemed to drink in the truth like a babe at its mother's breast. His fine countenance and features lightened up with a fire that seemed to diffuse light to all around. He told me he was a prodigal, and the son of highly respectable parents; and he begged of me to write to them after his death, which took place in the course of a few days.

I would advisedly state it as my own opinion, and that of persons best qualified to judge, that *where the Gospel is faithfully preached* more souls are saved in our Indian hospitals, from amongst our European soldiers, than in most parts of the world.

* * *

However dazzling or indispensable the annexation policy had become—for it was even then in prospect—I was led to see that *it was only in raising the native character, and governing the country as we had conquered it, by the co-operation of the natives themselves*, that we could acquire a position of honour, and secure permanent possession of the country; and that for these ends the diffusion of Christian principles was essential. From this time my feelings towards the natives were greatly modified, and however occupied with the care and interests of my own men, I could never dissociate our cause from that of the inhabitants of the land. It became a saying amongst my European soldiers, when any complaint arose between them and the natives, "Oh, it's no use going to him, he's sure to take part with the natives." The importance of these principles arises also from this fact, that a military force, when on service in India, consists for the most part of native troops. Many important operations, such as procuring food and other supplies, convoys, reconnoitring, the intelligence departments, the defence of outposts, and other important military services, are usually confided to our own native troops or to auxiliaries. Besides which there is always a large proportion of natives as camp-followers, for servants and bazaar attendants, all rendered indispensable by the nature of the climate, and for want of whom the operations of a campaign have frequently been jeoparded at the most critical period. It has only been by a thorough familiarity with the customs and feelings of the inhabitants, so as to enable us to enlist their sympathy, that we have so successfully acquired possession of our vast territories. It was doubtless the neglect of these things, and especially through ignorance of the vernacular of the country, that our countrymen at Cabul were led to violate the most cherished feelings of nationality, which was, humanly speaking, the cause of all our misfortunes there.

* * *

Even in regard to his religion, the native is rarely alienated by exposure of its falsehood or by denunciations, however severe, of his superstitious customs, if in the way of argument and without an overbearing spirit. Nothing is so potent as Chris-

tianity for counteracting error and corruption, and even for securing the attachment of the people. Any subserviency to their idolatry or superstition on the part of professing Christians is as much a blunder as a crime.

How frequently in times of emergency has our Government been compelled to avail itself of the aid of missionaries, who have effected the desired object when all political efforts failed. No governors have obtained such high estimation and influence among the people of India as those who were distinguished for personal religion. Even in periods of general anarchy, like that of the late mutiny, persons of such character have often been preserved, frequently through the intervention of the natives themselves. In the case of those occupying high positions, the effect produced is not merely that of their own personal actions, *but also of those representing them*, for according to the native proverb, "If the master plucks a leaf the servants cut down the tree."

* * *

On arriving at isolated villages, uninformed of our previous doings, I always entered into the nearest one to our halting ground, and declared my character and object by talking to the people, who soon thronged around, on the message of salvation. *This* was invariably acceptable, and drew forth every kindly attention for the supply of our wants. Our family altar, daily erected in the open air, excited curiosity, and commanded the respect of all. We had frequent conversations with parties from the villages, who were attracted by various motives, and I had full opportunity to proclaim the whole counsel of God, and was permitted to expose the evils that prevailed amongst them. Although I declared my calling to be that of an officer, I was quite identified with the missionaries who occasionally itinerated in these districts.

The pundit, still entering into my objects, soon struck out for himself a new path of no insignificant character. This was no other than that ancient and universally revered vocation of the pristine bard or troubadour, a mode of instruction as common in India now as it was in Greece in the time of Homer. He had received from me a little book containing a history of Christ in Hindu verse.* The merits of this book were first discovered by Colonel Wheler, who ordered a large impression of it to be printed for gratuitous circulation, and it has since been translated into Punjabi, by the Rev. John Newton, of the Loodiana mission. The pundit commenced in true prophetic style to "lift up his voice" among the people, chanting the glorious truths of Christianity with all the fervour of a genuine disciple. I was astonished at the power he often obtained over the crowds; sometimes they would sit in little groups round our camp-fires until late at night, hanging on his lips and apparently absorbed in devout solemnity, if not in tears. This henceforth became quite an institution of the camp, and put my humble efforts completely into the shade.

* * *

A most romantic history attached to another officer of the same corps. Having, when a young subaltern, pushed his travels in the Himalayas to the Barinda pass, on the borders of Thibet, then an almost unknown country, he formed the acquaintance of the prime minister to the rajah of the independent state of Busahir, a man of talent and of qualities far beyond his people. Seclusion of females being unknown in that country, he became intimate with the sister of the prime minister, and subsequently married her. When he rejoined his regiment his wife was brought to the knowledge of Christ by means of a missionary, and her husband being careless as regards religion, she had to pass through a double conflict, both for her own and his salvation. Her earnest efforts, especially her assiduous attendance upon him during a dangerous illness, were at length blessed to his conversion. Their increasing family oppressed her with anxiety at the perils that beset her children in that land of sin and idolatry. She longed not for her native hills, but with a mother's love sacrificed the society of her husband, and left the land of her birth, to which she did not return until she had placed them within the reach of every means of grace and of Christian education in England. She had, in the morning of her new life, sympathized with the Plymouth brethren movement, ere divisions had marred its pristine beauty. Her husband and herself cordially laboured with us, and it was a privilege to be associated with such experienced Christians, who joined us in the "breaking of bread and in prayers," albeit no minister or clergyman was there to officiate. Her loving looks always encouraged the speaker, though his crude views of truth, and imperfect first attempts at preaching must have grated harshly on her spiritually enlightened feelings. Disease was at length sent, as her summons to the presence of the Master. Her lingering illness proved the occasion for a manifestation of patience, faith, and love, till the beloved saint fell asleep in Jesus, at Lahore, soon after. Verily, many daughters in India "have done virtuously, but thou excellest them all."

* Translated from the Sanscrit version of the late Rev. Dr. Mill, by the late Mr. Thompson, Baptist missionary at Delhi.

Miscellany.

—*New York Observer*; The Fulton Street Prayer Meeting: Perhaps no better idea of the interest in this meeting can be given than by quoting the requests for one day which come before the meeting. We will take that which was presided over by a layman, who conducted the exercises. The first request for prayer was from the Young Men's Christian Association of Brooklyn, that God would pour down his Holy Spirit upon their daily prayer meetings—one held at noon, and the other in the evening—and make this instrumentality the means of the conversion of thousands of souls.

Another comes from North Attleborough, Mass.: "Your prayers are earnestly requested that God will bless the efforts of the women of the place who have gone forth in the name of Christ to try to persuade men to stop the traffic in intoxicating drinks in the village. One day's labour has been accomplished, and they have been received very kindly. With one man they pleaded for two hours until he was melted down in tears, and was almost persuaded to become a better man. This afternoon we go forth again to our labours under the banner of love to souls, feeling that your prayers will aid us greatly in our work, which will be followed up, day by day, until the result is accomplished. Pray earnestly for us, for our work. These 50 ladies go with an appeal to the dealers in intoxicating liquors to desist. They say in their printed address—'All our most precious and sacred interests are endangered by your traffic. Mothers, wives, sisters, daughters, mourn over the effects of your business. We plead with you to desist. God alone knows the deep yearnings of our souls for the safety and welfare of those we love so dearly—those who, but for the temptations you spread in their pathway to allure them to ruin, would be blessings to their homes and the community. We would save our young men. But how can we do this while your doors are open to them? Our youth, too—how shall we keep them from the path of the destroyer? Our prayers, our hopes, are all thwarted while you spread the net for their feet. We appeal to you in the name of all that is dear and holy, sacred and true, that you cease your sale of intoxicating drinks. Shall this be in vain?'"

Then follow the names of 50 women, signed to this appeal.

"The prayers of this meeting are desired for a family, that God would, in his infinite mercy, deliver us from our enemies and those who rise up against us, and keep us in all our ways, and save us because we do trust in him, for he only is our helper. We are poor and needy. O Lord, make no tarrying."

"*To the Fulton Street Prayer Meeting*:—There is a young man dying—pleading self-righteousness. Please pray for him, as his case is very urgent."

"JAMAICA, Long Island.

"Your prayers are earnestly requested for the young people's prayer meeting in this village, that the Spirit of the Lord may be poured out upon these young people abundantly. May the Lord revive us. There is much to be done. Pray earnestly for us."

"Your earnest prayers are earnestly requested for a dear brother out of Christ. He has been greatly afflicted in the loss of a dear wife and three little children. But his afflictions seem to harden his heart. Pray that he may give his heart to Jesus. A sorrowing family await anxiously an answer to our prayers. May God pour down his Holy Spirit upon him."

"Pray earnestly for the conversion of a lady who has praying friends. Also for a brother of the same, who is seeking to become a Christian."

"A lady requests prayer for one who has backslidden, and brought great disgrace upon the name of Jesus."

"Prayer is asked for a young lady who is very sick. Ask God to rebuke her disorder, and spare her to win many souls to Christ, as a Sabbath school teacher."

"I am in great trouble. My only son cannot find employment. I fear he will be ruined by his distress. I desire your prayers to be joined with mine. I know no better aid I can ask. I have faith.—*A Suffering Mother*."

"Your prayers have been asked for a poor victim of intemperance. They were answered in his freedom from this terrible bondage for many months. Will you implore God to send him strengthening grace now, in the time of great trouble and temptation? Oh, pray that God may make his power known."

"A mother desires the prayers of the meeting for an intemperate son, that he may be converted to God, and stop drinking."

"A lady stranger in New York desires your prayers, that her mind may be relieved. She is most anxious about her soul."

"A mother asks prayer for an only son, that he may be saved from the temptations which surround the youth of our day, and be converted, and do some good in the cause of Christ. I entreat you to join in a mother's prayers."

"The prayers of this meeting are requested for the Presbyterian church in Roselle, N. J., that God would pour down his Holy Spirit upon pastor and people with great power. There are some tokens for good. We expect eight to join us at our next communion. But what are these among so many?"

"*Brethren*:—Pray for one now absent, who, through this meeting, was brought to Christ, that he may be kept faithful—all for Jesus' sake."

"*Dear Brethren*; Pray that God would forgive all my sins, and bless me."

"Pray for the conversion of the child of a missionary who has long laboured among the heathen—the mother having gone from earth to heaven. Her last prayer was that her child might find a Christian mother by adoption. So far, her prayer is answered. Oh, pray that the child may accept the offers of salvation."

"Will you pray for my dear brother, that he may be led to the Saviour?"

"I have been watching the progress of your meetings for years past, and do believe they have been the means of saving thousands and thousands of precious souls. Pray for an aged man living in Maine—91 years old—who has ever been a thoughtless man about salvation. I beg your earnest prayers for him. I labour for his conversion."

Another writes: "The prayers of God's people in the Fulton Street Prayer Meeting are earnestly requested in behalf of a little church founded by the Pilgrims, that the few drops of God's Spirit which have descended may be the precursor of a plenteous shower; that the faith once delivered to the saints may gain a new power in the Church itself, and take hold of the whole community. Unless we receive a great outpouring of the Holy Spirit, the dim light of vital religion will go out entirely. Pray, oh pray! till you hear of a great ingathering."

TELEGRAPHIC NEWS.

London, Feb. 8th: The Conference met again yesterday, and was subsequently adjourned.—The siege of Belfort and Villiers continues.—General Cremer, with the 24th French Corps, has effected his retreat from Pontallier.—M. M. Arago, Garnier, Pages, and Pelletan have arrived at Bordeaux with a decree of the Paris Government annulling M. Gambetta's decree, disqualifying certain classes of persons at the elections.—M. Gambetta has resigned, and the Bordeaux delegation is at an end.

9th: Parliament was opened to-day. The Queen's Speech is unusually long, and dwells principally on Foreign topics. The war, it says, may be renewed in a few days, unless moderation and forethought prevail on both sides. Her Majesty has strictly observed neutrality, carefully cherishing the cordial relations which subsist between Great Britain and each of the belligerents, and has abstained from gratulations or unwarranted interference, neither Power having shown a readiness to propose terms acceptable to the other. The representatives of the belligerents had been placed in confidential communication, but until famine had compelled the surrender of Paris, no further result had been obtained. The recently concluded armistice had rekindled the hope that a complete accommodation might result in a peace which would be compatible with the security and honour of the two nations, likely to command the approval of Europe, and which, at the same time, would give reasonable hopes that it might prove of long duration. Her Majesty regretted that

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she had been unable formally to accredit an Ambassador to France. Congratulations had been sent to King William of Prussia, on his acceptance of the title of Emperor, that being an event which bore testimony to the solidity and independence of Germany, and Her Majesty trusted it would prove conducive to the stability of the European system. The Speech then proceeded to say, that the Queen had, in correspondence with Foreign Powers, favoured (? endeavoured) to uphold their sanction of treaties, and Her Majesty confidently trusted that the result of the Conference would be to uphold principles of public right and the general poley (? policy) of the Black Sea Treaty, whilst revising its conditions in a fair and conciliatory spirit. Her Majesty regretted the failure of her efforts to secure the presence at the Conference of a representative of France, "which is ever a principal and indispensable member of the European Commonwealth." The American Fisheries question called for early settlement, lest the indiscretion of an individual might impair the neighbourly understanding between the United States and Great Britain. Her Majesty had therefore suggested the appointment of a joint Commission, and had agreed to the proposal of President Grant, that the same Commission should be authorized to resume the consideration of all claims arising from the late civil war. It was hoped, the Speech says, that the establishment of Prince Amadeus on the throne of Spain would ensure to that country the blessings of a stable Government. The Foreign relations of Great Britain are stated to be of a friendly character, and the revenue is said to be flourishing. The Speech then announces measures for the better regulation of the Army, necessitated by the leton (? lessons) of the war, and says, "Your patriotism will not grudge the increased charges." It concludes with the recommendation of measures, the principal of which is for secret voting. The condition of Ireland is said to be gratifying, but Her Majesty refrains from proposing any question calculated to excite controversy, a period of calm being necessary for that country.

Accounts from Bordeaux state that a strong peace majority is expected, and that the war party are losing ground. The members of the Bonapartist family have been declared ineligible as representatives at the National Assembly.—M. Emanuel Arago has been appointed Minister for the Interior and War.—Great distress prevails in Paris. Asubscription at the Mansion House in aid of the sufferers has already reached the sum of £55,000.

10th: Sir Charles [*i.e.*, Mr. G. O.] Trevelyan has announced a motion for the abolition of the purchase system in the Army, and condemning the constitution of the Horse Guards.—Mr. Grant Duff announced a Committee of the whole House on the 24th inst. on Indian finances.—The Commissioners to the United States (for the settlement of the *Alabama* claims) have been appointed, and are as follows:—Lord de Grey and Ripon, Sir Edward Thornton, Sir J. Macdonald, and Sir Montague Bernard.—The feeling in Paris is strongly in favour of the Orleans Family.—The Duke d'Aumale has been elected for Beauvais, and the Prince de Joinville for Cherbourg.—The armistice has been prolonged. —A Berlin telegram received to-day states that the Germans claim an indemnity of three milliards of francs, and that the boundary line is to be reduced.—The Queen opened Parliament yesterday in person.

11th: The American members of the Commission to settle the *Alabama* claims are—Mr. Fish, General Schenck, and Messrs. Hoar, Williams, and Nelson. The American Press predict a speedy settlement.—The French Elections are overwhelmingly Conservative The general result of the elections in France is in favour of the Conservatives and Moderate Republicans, the partisans for War *à l'outrance* are mostly in the minority. The returns including Paris are still incomplete.—The City of Paris is quiet.

12th: The Emperor Napoleon has issued a proclamation to the French people.—The Budget for the English Army is estimated at £15,851,700, being an increase of £2,886,700. The number of men is to be raised to 133,100, being an increase of 19,980.—A loan is to be raised to carry out a plan of defence around London, and between London and the Coast; also for fortifications at Dover and Harwich, and for strengthening those at Malta.

13th: The result of the Paris elections has not yet been published, but it is known that M. M. Louis Blanc, Gambetta, Henri Martin, and Rochefort, have been elected.—The Prince de Joinville and General Changaronier have arrived at Bordeaux.—Garibaldi has been elected for Nice, where serious disturbances have occurred, the mob having only been dispersed at the point of the bayonet.—Napoleon's proclamation is condemned by the English Press.

14th: The correspondence relating to the Black Sea Treaty has been published. The papers seen by Mr. Elliot prove that within three years after the date of signature all the Powers with the exception of England had shown Russia their readiness to sacrifice the principal element of the Treaty.—The Conference will meet on Thursday.—The French National Assembly met on Sunday at Bordeaux. Three hundred members were present. The sitting was adjourned till Monday. The elections have proved largely in favour of the Monarchists.—Sir William Rose has declined the post of American Commissioner for the settlement of the *Alabama* claims and Fishery questions. Sir Stafford Northcote has accepted the appointment.—The tariff to India has again been increased by an additional ten shillings.

15th: The Transport *Serapis* has arrived at Portsmouth.—Belfort has concluded an armistice and wishes to capitulate.—Paris is very quiet. Food is abundant.—The armistice has been further prolonged for a week.—At the second meeting of the National Assembly, the Government of Defence resigned, but they retain power until a new government shall have been formed. It is estimated that two-thirds of the number elected are Monarchists.—M. Jules Favre has returned to Paris.—Garibaldi has resigned his command and his seat as a representative.

16th: At the meeting of the National Assembly on Tuesday it was announced that 450 members had arrived.—The question as to the election of the Prince de Joinville has been reserved.—M. Thiers will probably be appointed President of the Council, and M. Grevy President of the Assembly.—Prince Napoleon has been elected for Corsica.—Belfort has capitulated.—The *Times* publishes another telegram from Berlin stating that the German terms of peace will be comparatively moderate, but will probably be accompanied by a declaration that in case hostilities are resumed heavier terms will be exacted.

PASSENGERS SAILED.

Per P. and O. S. S. *Poonah* to Suez, *11th:*

For Southampton.—Mrs. Wright and 3 children; Major F. J. Millar and 3 children; Lieut. I. A. Graham; Mr. E. R. Benson; Mr. M. E. Anderson, and Mr. Wilks Hill.

For Brindisi.—Lord Killick Browne; Capt. and Mrs. W. G. Keppel; Mr. J. C. Stenning; Colonel Westropp; Mr. H. A. R. Alexander; Mr. J. W. Orr, and Mr. Henry C. Forde.

For Suez.—Mr. Clark; Mr. E. Davis; Mr. Devecke, and Mr. Churchill.

For Aden.—Serjeant E. Stanley.

Per S. S. *Neera*, *11th:*

To Liverpool.—Captain and Mrs. Palmer, and 5 children; Colonel Babbage; Lieut.-Colonel and Mrs. Hill, and 3 children; Colonel Hare; Mrs. Robinson; Major and Mrs. Fulton, and 5 children; Rev. Mr. and Mrs. Cooper; Master Duncan; Mr. and Mrs. Armstrong, and 4 children; Mr. and Mrs. B. T. Hill; Mr. and Mrs. L. Hill; Mrs. Munro, and 2 children; Mr. Powell; Mr. Kohler; Mr. C. J. Brooke; Mr. and Mrs. Henessy and child; Miss Gerrard and 2 children.

To Suez.—Dr. O'Donnel, and Mr. Caffe.

To Aden.—Goolam Hoosein Furzoolabhoy, and Hunsraj Narronjee and son.

To Gibraltar.—Mr. Joseph Bensaddo.

Per S. S. *Orlando*, *15th:*

For Liverpool.—The Honourable Mrs. Drummond; Miss Read; Masters Walter, Hugh, Herbert, Arthur, and Ernest Drummond and servant (Mrs. Jones); Mrs. Dr. Turton; Mrs. Nuthall; the Misses Rose and Violet, and Master Robert Nuthall, and native female servant; Mr. H. Baker; Rev. Dr. Waugh; Mrs. Mansell, the Misses Henrietta and Sarah Jane, and Master Albert Mansell; Wm. Major; Mrs. and Miss Bruce; Mr. P. and Miss Mackinnon; Mrs. Hubbard; Miss Florence Hubbard; Master Walter Murray and servant (Mrs. Burns); Mr. W. I. Ker; Rev. Mr. and Mrs. Waterhouse, Master Lawrence Waterhouse and servant (Mrs. Malkin); Capt Totenham, Mrs. Totenham and child; Mrs. Angus; Master Robt. William Angus, and Henry Borrodaile; Mrs. Miles; Mrs. Tudball; the Misses Emma and Ellen, and Master Charles William Tudball; Messrs. J. H. Hume; W. Bailey; W. A. Lomas; J. J. Tandy, and Mrs. Webb; Mr. Moir; Master Fred and Stewart Benjamin Homer and servant (Mrs. Hays); Mr. and Mrs Richard Pile; James Colvill; 4 Invalid Sailors from H. M.'s *Abyssinia*, viz. Mr. Hill, Chief Officer, Mr. William Alexander; Mr. William Harris; and Mr. Charles Williams.

PASSENGERS ARRIVED.

Per S. S. *India*, *10th:*

From London.—Captain N. S. Clarke; Col. Elverton; Capt. G. G. M. Fulton; Capt. Mecore; Messrs. A. Turnbull; W. Brooke; D. W. Meppoor; W. H. Longman; W. Mackintosh; W. S. Bright; W. Batt, and H. Eldered; Capt. Tulloch; Col. Henderson; Capt. and Mrs. Seisnepe; Capt. and Mrs. Marnidin; Mrs. Brooke; Miss Brooke; Miss Caopher; Miss Dartwell; Captain and Mrs. Halliday, and 3 children; Col. and Mrs. Rochfort, and Mrs. Rooverot.

From Port Said.—Mr. C. F. Hartman.

From Suez.—Mrs. Spean and Rev. Bertie, 4 second class, and 16 natives.

Per S. S. *Golconda*, *11th:*

From Southampton.—Dr. G. Farrell; Major and Mrs. Newmarch and infant; Major and Mrs. Turton and infant; Mr. McHinch; Captain Hawkins; Mrs. Carter and infant; Miss McKenzie; 2 Misses Maidment; Miss Coke; 2 Misses McGregor; Miss Gabb; Miss Atkinson; Lieut. T. Shepherd; Rev. A. Horsburgh; Col. C. Brownlow; Mrs. Greeme; Rev. C. Blumhardt; Mrs. McLeod; Mr. and Mrs. Bromley, son and daughter; Mr. R. Brown; Mr. G. F. Pim; Mr. C. F. Powlett; Mr. H. F. Hatch; Capt. Atkins; Mr. J. Young; Miss Lilly; Lady Malcolm; Miss Malcolm; Rev. J. R. Baldwin; Serjeant Major and Mrs. Johnson; Mr. Campbell; Dr. A. Fleming; Mr. W. G. Gulland; Mr. P. A. Buckland; Mr. W. K. Pomeroy; Mr. and Mrs. E. Bayley; Mr. E. J. Hardcastle; Colonel Lowe.

From Suez.—Mr. Meiffre; Mr. Jas. H. Morgan; Mr. G. Ramsay.

Per S. S. *Apis* from Trieste, *11th:*

Col. J. R. Pughe, Bengal Staff Corps; Vet. Surgeon F F. S. Constant, Bombay Army, and 10 deck.

DOMESTIC OCCURRENCES.

BIRTH.

SHOOLBRED.—January 28th, at Beawr, Rajpootana, the wife of the Rev. W. Shoolbred, M.A., of a daughter.

MARRIAGE.

TEMPLE—LINDSAY—January 28th, at St. Mary Magdalene's, Mecan Meer, by the Rev. E. Davis, the Honourable Sir Richard Temple, K.C.S.I., to Mary Augusta, eldest daughter of Charles Robert Lindsay, Esq., Bengal Civil Service.

DEATHS.

WAYLEN—Jan. 23rd, at sea, on board Troop Ship *Jumna*, of dysentery, Assistant-Surgeon Frederick H. Waylen, Army Medical Staff, aged 26 years.

LEGGATT—Feb. 2nd, at Malabar Hill, Charles Edward Leggatt (of Messrs. Charles E. Leggatt & Co., Yokohama, Japan), youngest son of Colonel Leggatt, Madras Army, of "Claremont," Ootacamund, aged 24 years.

WILKINSON—Feb. 2nd, Joseph Wilkinson, Commander of the Steam-ship *Bellona*.

TAYLOR.—At Kodikánal, Pulney Hills, on the 3rd February 1871, Rev. H. S. Taylor, of the American Madura Mission.

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